PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

Division SCC
Section 9362
No. V.1

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom119woma

Woman's Work for Woman.

PRINCETON THEOLOGICAL SEMINARY

VOL. XI. SEPTEMBER, 1881. No. 9.

Japan.

TESTIMONY TO THE WORK IN JAPAN.

The following pleasant incident, in a journey across the continent, is told by "Napa," in the *New York Evangelist*:—

AFTER leaving Chicago we found that the section next to our own in the sleeping-car was occupied by a couple of Japanese gentlemen, and at once the thought of missionary work suggested itself. We found it to be better than that, however, even delightful Christian fellowship with one of them. I had been longing all day to go over and speak with them, but as my husband was occupied here and there, I did not like to introduce myself lest the foreigners might think the American ladies very bold, and so I should ruin my cause at the outset. In the evening I asked my husband to bring one of them to me "for a talk." After a few words about his country and ours, I inquired if he were a Christian, and it was beautiful to see his face light up with a smile that could never have come from a heathen heart, as he said, "Oh yes; I learned of Christ from your missionaries in Tokio." Then he added, "I say 'Our Father who art in heaven' every night, and I read the Bible in English and in Japanese." Mr. Makita—for that is our friend's name—is a cultivated, intelligent gentleman, and the opinions which he advanced are worth noting. He said that sixteen years ago there was scarcely a Christian among his native countrymen.

"Now," he added, "there are churches everywhere, and you meet many, many converts." He believes that within five years Japan will be a Christian nation. His testimony to the noble work of our lady teachers was grand. His own words were, "Your ladies are doing very much for our girls, and we are glad to have them learn of them. Once when there was a great fire in one of our large cities, your missionaries did so much for the sufferers that we felt that your religion must be a good one to make people so kind." Mr. Makita's wife is also a Christian, and it was a pleasure to send her one of Miss Havergal's beautiful books as a gift from a sister in this far-away land.

How I wish that all who are aiding in the support of lady teachers on heathen soil might have heard Mr. Makita's earnest words of commendation as he repeatedly mentioned their work. During the days of our journeying together this gentleman was found to be amiable under all circumstances, often exceeding Americans in politeness. His companion could not speak English, but we learned to say "good-night" and "good-morning" in Japanese, and it gave him great delight each time we bade him "*ohayo*" as we made our appearance in the morning, and "*saigonora*" as we disappeared into our berths at night. When bidding Mr. Makita farewell at our last parting, I said, "Please tell your friend that I wish he loved Jesus too." He promised, and we saw them no more, as the cars carried them on to San Francisco, where they were to take a steamer for Japan.

FROM YOKOHAMA.

If only this obstacle to usefulness, the unknown tongue, were overcome, I think I should have but little to ask for. It seemed to me that I should never be able really to unite with the women in the exercises of their prayer-meetings, but now I am quite happy in having them select verses on given subjects, and I read theirs in my English Bible, while they read mine in Japanese. It is wonderful how much it has added to the interest of the meeting, and has drawn us together. We are friends in Christ, even if we can communicate with each other only by smiles and broken words. I find the language very difficult, but as every one else seems to find it so too, I am not disheartened. A foreign lady gets her due, or perhaps undue, share of attention in the streets of Yokohama, even at this late day. The school is a mile distant from my home, so the walk thither, and teaching till four o'clock, occupies most of the afternoon. The return walk brings me within reach of a daily prayer-meeting, which it is a great privilege to attend. It is a busy life, but—or I should say *and*—a happy one. Never-

theless, we find time to stop and see what others are doing, even if we are not accomplishing so much ourselves. We were all interested in the late weddings of two of the native pastors to two girls from Christian schools. And now we hear of the arrangement for the marriage of another of the girls to a young Christian who has been a constant attendant at our church since his return from America. In this he is very unlike his fellows. It is to be deplored that so many of those who professed Christianity in America show so little of its teachings or spirit on their return to Japan. It has become so patent a fact that it became the subject of the ladies' missionary conference this month.

Miss C. J. Alexander.

FROM KANAZAWA.

My mother and brother arrived the day before Thanksgiving, and we have had a continual thanksgiving ever since. I don't believe one could be placed in a situation to enjoy such a visit more than we can here, for we are hundreds of miles from all other American society; and at present this city we are living in is half-buried in snow. On many of the streets where the snow has been shovelled off from the roofs, it is as high or higher than the second story, so that we look out on the roofs as we walk on the streets.

This is a peculiar climate; we have so much snow, but still it is not cold enough to freeze water. We are wholly under the influence of the sea, being only five miles from it, and are shut out from the rest of the country by high mountain ranges. We have hardly seen the sun for two months, for our pleasant weather begins generally in April, and lasts until fall, with a little rain in summer.

During the past year fifteen have been baptized, and six more are expecting soon to be received into the church. Three of the latter are wives of men who have professed Christ, and one is the mother of a very bright young man who is thinking of studying to be a minister. It is a delight to see these women become Christians, for they are hard to reach, and still their influence is great.

When Mrs. True went away she left her faithful Bible-woman, Deguchi San, and the work among the women is chiefly hers. We have a women's meeting at the house every week, and other afternoons Deguchi San goes to teach the truth at the homes of the women. A young Christian girl has lately come from Tokio, and I hope soon to start a society of girls of her age, in which the main object will be to teach the truth while teaching fancy-work.

The native Christians rent houses in different parts of the city, and help carry on the services by telling what they can of the truth. We have permission to stay here three years, and teach a little

school of boys. We are very thankful for this permission, for this seems a very important station, so far from all other Christian work, and I know that you will pray that God may continue to bless and prosper the work for His own glory.

We are now in our own house, which we find very comfortable and pleasant. We expected to build, but finding it a difficult undertaking, decided to buy this Japanese house, and make it over. We have quite a pretty yard, six rods square, on high ground, and with a good many fruit-trees in it; so we are well satisfied with our surroundings. We are all very well; and my boy, who was sickly, is now the joy of the whole house. MRS. T. C. WINN.

FROM TOKIO.

FOR some weeks past we have been seeing the beautiful plum and cherry blossoms. The first were forced dwarf trees in flower-pots, but now they are everywhere in bloom, and the Japanese are following their pretty customs of sending around the branches, as we do bouquets, and of going in parties to Mukojinca and Uyeno Park, to see them in their glory.

I enjoy the three afternoons of the week spent at Bancho very much. I suppose Mrs. True has told you all about the girls who are studying English. Okamura San, the most advanced, seems to understand all I say. Slee and Matsumoto San are taking music lessons on Miss Eldred's little melodeon, which is doing good service there. If I write often about the school you will hear much of these two girls. Matsumoto San is a Christian, and an assistant teacher. She is not in the least brilliant, but is one of the steady-going, reliable sort, and is a great help to Mrs. Sakurai. It seems a queer life for a missionary here at first, teaching music and English, though I am glad enough to have both to do. It is almost impossible to put more than half a day's solid work on this language, it is so different from a science or any of the studies to which persons sometimes devote themselves entirely. One of the first things I did was to learn the *hiragana*, and nothing gives me more satisfaction than being able to sing the hymns. In addition to teaching them at the Bancho school I go out to the Mahonbashi church to lead the singing. This is doing more in that line than I ever expected to do, in Japan or anywhere else.

Isn't it encouraging to think of nine Presbyterian churches here in Tokio? Presbytery met week before last, and we new-comers had an opportunity to see the assembled pastors and helpers, not only of our mission but of the Scotch Presbyterian and Dutch Reformed. One meeting was particularly interesting, in which the men who have been starting work at new places — Kanazawa,

Shimonoseki, and one or two others—gave their experiences. They were partly sad and partly funny, to judge from the expression of the audience.

My short experience among Japanese has made me feel that they are up to the average of the human race in intelligence, and perhaps beyond. I feel that it is an unspeakable privilege to be here in this grand work. MISS A. R. DAVIS.

A MEETING IN A JAPANESE THEATRE.

A WRITER in the *Missionary Herald* for August gives an account of a very interesting and important meeting recently held at Kioto, Japan. He speaks of it as "a mass-meeting of those desirous of hearing Christian truth." It was held in a theatre, which is said to seat four thousand people, and about three thousand were present. Most of the addresses were by native speakers, and upon such subjects as the following: "The Nature of God," "The Life of Christ," "The Soul," "The Power of Truth," "Seeing the Invisible God," "The Fruit of Christianity," "The Present Condition of Christianity," "Christianity Suitable for all the World," "Science and Christianity," "Evidences of Christianity," etc. Surely there is great hope for Japan when three thousand of its people will listen hour after hour to such expositions of the religion of Jesus. Dr. Gordon made a very impressive address, in which the sufficiency of the Christian religion was contrasted with the insufficiency of Buddhism. "The closing illustration few that heard will be likely to forget. It was drawn from two well-known bridges in the city, one complete, perfect, over which people are constantly thronging in safety; the other, a fine structure indeed, so far as it goes, but not reaching across to the other bank, part of it having been carried off in a freshet. It looks all right on the side next the city, but the other side! Should any press along that bridge, trusting to cross by it, where would they end?"

About two hundred Buddhist priests were present, and it is to be hoped that some of them were "led to renounce a man-made religion, and to accept of one that is divine."

MISSIONARY LADIES IN JAPAN.

REPRESENTING THE W. F. M. S.

Mrs. J. C. Hepburn, Yokohama.
Miss C. T. Alexander, Yokohama.
Mrs. John C. Ballagh, Tokio.
Mrs. M. T. True, Tokio.
Mrs. T. T. Alexander, Tokio.
Miss A. K. Davis, Tokio.

REPRESENTING THE W. P. B. M. OF THE N. W.

Mrs. T. C. Winn, Kanazawa.

Siam.

BANGKOK.

You ask if we never get discouraged about the language. This is no time to talk of discouragements. When the sickle is cast down from other hands, no matter how weak ours are, should they not grasp it? It may be many days before we can wield it, but may we not hold it, though able to hack off but one straw at a time? God help us, for in Him alone is our strength! Yes, I do realize that all our efforts are vain unless His Holy Spirit accompany them, and my only hope is in Him. Pray for us, that His name may be glorified.

The carpenters are at work finishing the doors for the girls' school. The upper room has been ceiled, and the chapel and its verandas newly floored with tiles. We are to have some new scholars, and shall lose some of our old ones this year. How we long to shield them from contact with the vile things that surround them on every hand; but we cannot, as time hurries on, and they must leave us. Heathenism! No wonder that God so hates idolatry and wickedness! It leads into destruction, and annihilates the last trace of the image of the Creator from the being created. When you pray for me ask that I may have the grace of patience more perfectly developed. Patience to wait in a working attitude till able to see the lifting of this terrible darkness a little. But you can imagine how it would seem to *you* to awake some morning to learn that every minister in America was dead, excepting one for every five millions of people; that every Sabbath-school teacher was gone, excepting one for each million of the populace. That suddenly, during the night, every printing-press had stopped, and every news-boy had died, and all the papers and books throughout the whole land had perished in a great conflagration; and in consequence of this unparalleled catastrophe every one had forgotten all his former knowledge of facts connected with creation and revealed religion, and even lost his ability to read, and you had to start anew, to teach everything. Don't you think it would seem very much as though the last eighteen centuries were lost time? Wouldn't your heart yearn over the 999,950 out of every million which your seminary would not hold, while you lovingly reached out your hands to the fifty from each million it did receive, supposing you could accommodate five hundred? If I could forget the fact that there existed anybody else in Siam except the little handfuls gathered about the teachers in Petchaburi, Chieng Mai, and Bangkok, perhaps this tugging at my heart-strings for the millions unreached would stop, and I would not be quite so impatient to become mistress of the language at once. Miss Mary E. Hartwell.

Syria.

A WORD FROM SYRIA.

In a letter from my son, after a visit to Hasbeiya, he says, "I went to see Im Elyas, who I heard had been supposed to be dying several times. I found her covered with a piece of old rug, a pitiable object, emaciated and very weak. When I spoke to her of Christ, with great difficulty she succeeded in saying, in Arabic, 'I have taken hold of Him, and would not let Him go. I am full of happiness.' I replied, 'You are rich and full, not alone, for you have the best company with you.' I then read the fourteenth chapter of John, and prayed with her."

Who is this Im Elyas? She was a devout adherent of the Greek Church. Her only son became a Protestant, a member of the church in Hasbeiya; he died several years ago. At that time Im Elyas said, "I wish to die in the same faith as that of my son." She then left her old church and began to attend Protestant service, to inquire of that faith which had sustained her son in his dying hour. She too believed to the saving of her soul, never turned back, but openly confessed her faith, and was numbered with the people of God. And here we see her on her dying bed, trusting in Christ alone for salvation, her wish to die in the same faith as her son fulfilled. The Lord's arm is not shortened. May your faith be strengthened, as mine has been, by this little incident! Blessed be God that He does not leave us to work without giving us a witness from time to time of His faithfulness to hear and answer prayer! E.

FROM SCHWEIFAT.

I am much gratified to be introduced to another of the dear home-circle who labor with and for the missionaries who go to foreign lands. "One family we dwell in Him." The people around us think they know Christ, and are proud to be called Christians instead of Druses or Moslems; but most of them are truly "without God in the world." Last week a very interesting woman told me how she went barefoot over the stony road from her house to the church to burn tapers and pray to the shrine of the Virgin to save her darling son. But the Lord took him, and made it the means of bringing her to turn to Himself, and leave the false trust in His creatures and in her own works.

We are becoming acquainted with the people, though we do not see in them the interest we desire. I have made great effort to have the women meet on Wednesday to study the Bible, but they

are very irregular in coming, except three, who are Christians in deed, and not only in name. I still hope to be more successful. From three to twenty have been present. On the Sabbath I have the women and older girls in a Bible-class, numbering ten to twenty, or more. Sometimes half of them know how to read, for we have had a school here several years. It is sad to find how many have neglected to read the word of God since they left school. They need line upon line, precept upon precept, to remind them of their duty, and for this I am glad to be able to visit them in their houses.

My daughter Susie has much trouble with her eyes, and must use them just as little as possible. Her school duties are not materially affected, but she cannot go on as she wishes in studying Arabic grammar, and reading in English and Arabic, and writing letters. She enjoys her school of over eighty girls; she has two good assistants, and perhaps a wider sphere of influence than she had in Tripoli. She has a class of large girls two evenings in the week, and a meeting for Scripture study on Thursdays, with the first and second classes of the school girls. Mr. Bird, who had charge of schools in this vicinity, has long been wishing that an American teacher should have charge here, and is much pleased now to have a family and teacher. The mission would not wish an American preacher here, but like to have a work done in a more quiet way by a woman's work among women.

The work of the school-teacher needs to be followed up by visits in the families; and those who leave school need help in keeping up study. The habit and love of reading greatly needs cultivation in all this land. We have, with a very few books, begun a Sunday-school library, and distribute the monthly child's paper, *The Morning Star*.

MRS. EMILY P. CALHOUN.

FROM ZAHLEH.

. . . ONE trouble with learning Arabic lies in the fact that the language of books and the common speech of the people are very different, so that one has to learn two languages in one. Of course what I shall need most is ability to speak with the people; at the same time it is quite essential that I know how to read; so I am learning both. Every morning a teacher comes, and with his help I have learned to read some; then the speaking is practiced in communicating with the servants, who know nothing of English. Hearing Arabic continually on all sides makes it much easier to learn than if I were obliged to depend wholly upon study from books, and many words I pick up quite unconsciously.

You ask, "What is the condition of women in Syria?" In the

first place, they are very ignorant. It is quite an exception when one is found able to read. This applies to the grown women and to many of the girls, though the latter now have privileges which their mothers had not in the way of education, there being two large well-conducted schools in Zahleh for girls, under the direction of the "British Syrian Schools Society." One can easily understand what would be the natural result of living generation after generation learning nothing from books, their conversation being nothing but gossip, and that the lowest, coarsest imaginable. Their mode of life, too, whole families (and frequently cattle as well) *living in one room*—the only room the house affords—has had its effect in deadening natural feelings of delicacy, even decency; so that they are continually saying or doing things which to us seem *shocking*, but to them are nothing out of the way in the least, so accustomed have they grown to such a condition of things. But with all that is low and disgusting, there is much in these women to admire, and education has had a wonderful effect upon them. They are very warm-hearted and sociable, delighting to call and to receive calls. The interest they take in our weekly prayer-meetings—most of those coming being such as do not attend our church services—shows that they may be easily reached by good influences. Still many of them are very bigoted, and hold out longer than their husbands before becoming Protestants.

The prayer-meeting alluded to above is one conducted by Mrs. Dale every Thursday afternoon. It has been in operation nearly four months, and while the attendance varies very much, some dropping out and new faces appearing every week, still they sit quietly and with apparent attention and interest during the whole hour, after which they seem in no haste to leave, but remain and talk for some time. The order of exercises consists in reading and explaining at length some Scripture parable; prayer, always concluded with repeating the Lord's Prayer, in which many join; singing once or twice; and usually repeating verses of Scripture, provided any are present who know such. The smallest number present at any meeting was six, the largest nineteen, and the average attendance is twelve or fourteen. MRS. MARCH.

IT is generally conceded, I believe, by the promoters of Protestant missions that educational and literary are second in importance only to directly evangelistic work, and that no mission has fully attained the end for which it was established until it has *trained* as well as *planted* the Christian churches under its care.—*Rev. J. S. Maclay, D.D.*

India.

BAPTISM BY A FAKIR.

A SINGULAR thing happened the other day in one of the Hindu girls' schools in Lahore. Mrs. Anderson took up the Testament, and turned to the chapter containing the lesson for the day, when one of the class said, "Don't read this; we want to read one on baptism." Finding that they were very anxious, she said, "Very well." After they had done one said, "We have been baptized." Mrs. A. began to question how and when; in answer to which they told her that a *fakir* had come to the house of one of them. Her husband brought him in, telling her that he was a very holy man, and she must entertain him. He took up a Testament, saying, "This is a very good book; unless you believe it you cannot go to heaven." The woman, *i. e.*, the teacher, and two adult pupils replied, "We do believe it." "Then you should do what it commands," said the *fakir*. "What?" asked the woman. "Be baptized." "But we cannot go to the *Padri's*." "That is not necessary; I will baptize you." To this the woman agreed; when the *fakir*, taking some small native sweets, put them in water, which he sprinkled in their faces, saying, "*Isá de sikh ho!*" (Be the disciples of Christ). To which the woman responded, "*Jae Prabhu Isá!*" (Victory to the Lord Jesus). The *fakir* went away, saying it would be a long while before he returned that way. Who he is, or where he learned what he knows of Bible truth, no one can tell. There have been a number of real conversions among this class of men, and quite often a disposition is shown to appropriate what they learn of Christianity and amalgamate it with the absurdities of their own creed. Such an occurrence shows that the truth is spreading. Mr. Chatterjee, of Hoshiyapore, baptized two *fakirs*, who retain their old dress, only having it clean and decent. They go about preaching from place to place, accepting the hospitality of the people, as before their baptism.

MRS. C. B. NEWTON.

LAHORE.

ZENANA WORK.

WERE some who, at home, have seen much fruit of their labors, to have experience of zenana work even for one year, they would, I think, marvel at the faith of those who have perseveringly gone from house to house for many years, telling over and over again the story of Redemption, without the knowledge that their words have been blessed to a single soul.

I have returned from my work many a day sad at heart, even in

this first year of it, because that which is most precious to me is only an "idle tale" to the women of this land. Yet there are some houses, especially Parsee homes, in which I have eager listeners during the Bible lesson, but I have no reason to believe as yet that this interest springs from the desire to know the truth, and I can only lay it down to the Parsee curiosity to know everything, especially everything that is English. Still it is cheering to have interest shown, from whatever motive it may spring.—*Miss Patterson, in Report of Ladies' Soc., Free Church of Scotland.*

China.

HOW THINGS LOOK TO MISSIONARIES SOMETIMES.

A MISSIONARY writes, "I am so discouraged I can talk to these people no longer. Their faces are brass, and their hearts stone. One feels like giving up in despair sometimes. If there is but *one* who listens with a little interest, it puts life and hope into one, and you have something to say; but when not one responsive look or word answers your most earnest appeal, and in the midst of a sentence you are greeted with an observation on the color of your hair or the whiteness of your skin, it is almost impossible to go on. I have stopped twice to talk to new comers, but do not feel that it has done any good. Now the women are gone, and some children are looking at me write. I have been teaching a nice little boy the first page in the little catechism, and he is studying in a way that does my heart good. Yesterday when some of the children were studying the mothers came and ordered them to go home. They have made up their minds that they do not want the 'devil's church' in their village, and, while they are willing we should stay at the inn, and so leave a little money here, they want no more of our doctrine than they can help. When we go out we often hear the children call out, 'Here come the devils!' Yesterday one little tot, just beginning to talk, said to another when she saw me, 'Come quick, look at the devil! The devil has come out!' I passed on without noticing, for the little thing only said what she heard at home. It was not her fault that her parents hate and despise foreigners.

"We have visited one hundred and twenty villages in the past two months, staying ten days in each of three of them, and going to the villages near. We have been in this place a week, and visited thirty-five villages. Having no inquirers here, we have all our time for the village work."

Miss Porter, of Peking, China, writes in *Woman's Work in China* on the same subject:—

"The women of the common crowds that often thronged about us had so many questions to ask concerning the foreigner's skin, food, clothing, etc., that there was little room to entertain any Christian ideas; and the attempt to teach them was often very discouraging. Probably much curiosity will have to be satisfied before the great question can find entrance to these minds, so unaccustomed to think. Whether meeting with promiscuous crowds of curious women may be profitable or not, there is nowhere a more hopeful work than among the country women of nominal Christian families. In the villages where little churches are already established the men enjoy advantages for instruction which the women cannot have unless lady missionaries visit them. In each station we found women laboring in the midst of great disadvantages to learn to read and to understand the Scriptures; and they welcomed with unaffected pleasure the teachers whom they could take into their own homes and to whom they could look for instruction. As a rule these women are ignorant and dull; but their country life seems to make them more simple-hearted, less suspicious, more approachable, and more teachable than their sisters of the cities. Then occasionally there is one who shines like a cheerful light among the plodders by her rapid acquirement of ideas and rapid progress in reading.

"Much of our time was spent in cotton-growing districts, where children, old women, and young women are kept busy in the field, at the spinning-wheel, or the loom; yet there were a few of the busy ones who found time for learning to read. In one place we taught two or three women; then left them for about a month. On our return they were able to read almost the entire catechism. In another village there is a large weaving establishment under ground. These looms are kept in constant motion—one set of weavers working until midnight, and then another going on until daylight. A woman who belonged to the latter set used to spend entire evenings reading and asking questions, always replying to any expressions of concern for herself, 'This is the first time we have had a teacher, and you will be gone after a few days.'"

THE MEDICAL MISSIONARY IN CHINA.

We do not hold out the intimation that *all* medical missionaries who come to China will find equal favor and aid in high places; still it is a most hopeful branch of missionary work. Ordinarily it takes a great while to break down the distrust and contempt felt towards foreigners by these people of the middle kingdom; and

until that is done there is little use in preaching to them. But it is different with the medical missionary. Confidence and gratitude spring up at once in return for bodily healing, and without delay a hearing is obtained for the gospel message. The work of the female practitioner we regard as of the highest importance, because she can have access to all classes of women, and may take the gospel with her into families where the male physician would not be admitted, and where the mere teacher or preacher of either sex could not enter.—*North China Daily News.*

THE GIRLS OF SHAN-SI.

While we were going on with the famine work in the southern part of Shan-si, the ladies in the central part were not idle. They had already opened orphanages. Mrs. R., of the Baptist society, had opened a school for boys, poor little waifs whose fathers and mothers were dead, who were dragging themselves about the streets like little skeletons. There were about thirty children brought into the house. At the same time the ladies of the Inland Mission were gathering in the little girls, but they found it difficult at that time to get many girls. The fact is, it is very sad to say, but I think that the little girls in that province must have nearly all died of starvation. I remember when visiting in one village in the southern part of the province, a poor woman told me that she had three children, two boys, I think, and a girl, and she said, "We had to calculate which of them we should keep alive. We knew that we could not keep them all three, and that one of them must die. We might, perhaps, bring two of them through;" and so they decided that they would keep the boys, and the poor little girl died. I am afraid that is only a typical case, and that many were in the same condition, and the poor little girls were almost clean swept away from that part. The consequence is that only some twenty or thirty were gathered in; but a very delightful work has been done in connection with these orphanages. Some of the boys have given their hearts to God, and I believe are real, true, earnest Christians. I was very much pleased on meeting them in family prayer, and conversing with them, at the Christian spirit and true devotion to the Saviour which these little boys showed; and I believe that the same may also be said of several of the girls.

While those who had charge of the orphanages were teaching and training these children, they began to see that they must also give them some kind of industry that might be useful to them in after life. The work of straw-braiding was taken up, and I believe is still carried on in the girls' orphanage school. It is work chiefly done by women in that part of Shan-si. Spinning cotton was like-

wise taken up, and embroidery and other kinds of work whereby these girls, after they have left the school, will be able to support themselves and bring a little into the family treasury.—*China's Millions.*

Persia.

TABRIZ.

"And, lo, I am with you alway." What a precious promise, and how it has been verified to us! There were rumors that the Persian government was about to issue orders hindering all our work. On January 29 the order came. It was in the form of a friendly letter from the English consul, in the following words:—

"*Gentlemen:* I have received an official communication from the foreign-office agent, informing me that complaints have been made that you are actively engaged in preaching and teaching amongst Mussulmans, and endeavoring to induce them to renounce Islamism; and that such proceedings are calculated to create serious disturbances in the country. His royal highness has therefore instructed the agent to request me to give you a friendly warning on this subject, and to advise you to desist altogether from teaching or preaching amongst the Persians, either at your private houses, in places of worship built by you, or elsewhere. The agent adds that if you disregard this warning the Persian government will be obliged to adopt further measures to insure their regulations being carried out. I trust you will see the necessity of complying with the orders of the Persian government in this respect, for if you neglect to do so your position in the country will be no longer tenable, and your work among the Nestorians will greatly suffer in consequence.

"I am, gentlemen, your obedient and faithful servant,

"William G. Abbott.

"*The American Missionaries at Tabriz and Oroomiah.*

"Tabriz, *Jan.* 29, 1881."

Then there was anxiety among us. "Shall we be expelled from the country? If so, where shall we go next to work? Will God permit His work in Persia to be stopped? Is He not the rather making this a means for its furtherance?" There was only the one sentiment that we could not desist from teaching or preaching to all classes of Persians as the Lord should give us opportunity. We have been called to this work, and we must go forward trusting in the Lord. It is His work, and He can protect it. There were earnest prayers and there was thoughtful consideration. A

carefully-prepared answer was returned, and we worked on as before. The tide has turned in our favor, our work is prospering, and there are those who are inquiring the way of life. We have since learned that the Catholics were at the bottom of the whole thing. Now we are glad and do rejoice, and are full of hope and trust and courage. Truly we can join with the psalmist in his song, as recorded in the 124th Psalm.

FROM MISS JEWETT.

An extract from an official report of Mr. Abbott I think will interest you. He writes, "During the investment of Oroomiah by the Koordish insurgents the American missionaries were placed in a very difficult position. Sheik Obeidullah encamped with his army outside the town, in the immediate vicinity of the college buildings; and it would have been the height of imprudence if the missionaries had assumed a demeanor of open hostility toward him, or failed to take advantage of the friendly feelings he professed for them. But at the same time they were careful to give convincing proof that their sentiments towards the Persian authorities were as cordial as ever, and remained unimpaired. They behaved throughout with unexampled loyalty. Every communication they received from the *sheik* was, at my suggestion, made known to the governor of Oroomiah; and when an assault upon the town seemed imminent they afforded shelter to as many of their Persian neighbors as their premises in the city would accommodate. This was done to remove the erroneous impression that they were only anxious to save Christians. M. Ghuzel, the French archbishop, having invoked my protection for himself and the members of the Lazarist Mission, I sent a message to the *sheik* in their behalf; and the Sisters of Charity were invited by the American ladies to reside with them at the college until the danger was over, but did not accept the invitation. The union-jack floated side by side with the stars and stripes over the college buildings, and an inscription in Persian was affixed to the gates, 'The residence of the English consul and American missionaries.' Upwards of three hundred Nestorians took refuge within the precincts of the American College, and a large number of Persians. The mission-house in town was held by the Rev. Mr. Whipple at considerable risk to his life. I take this opportunity of stating officially that such reports as have been circulated to the prejudice of the American missionaries are mischievous slanders, completely devoid of truth. The United States have every reason to be proud of men who, at all times conspicuous for their practical piety, displayed at Oroomiah, amidst famine, pestilence, and war, a coolness and pluck which will never be forgotten by those who were present during their season of trial. In making

representations to the Azerbijan authorities in behalf of the missionaries, I have brought the preceding facts to their notice, and intimated that any molestation offered to those gentlemen or their families would be viewed with grave displeasure by her majesty's government."

Last Friday afternoon Miss Clark and I called upon a family where the man and wife are both lovely Christians and members of our church; and this is their story, which is a real romance in Persian life: Moosa was a physician, an Israelite, and very devout, observing all the Jewish rites and ceremonies, living in Shiraz. His wife was one of his own nation; but, in the course of time, she died, and their children all died too. Moosa became a scribe for a Persian prince, and came with his master to Ispahan. His Persian friends were very anxious to convert him to Mohammedanism; and after trying every persuasion in vain, they determined to find for him a Mohammedan wife. Balla Hanum was a pretty girl, who lived in Tabriz. She was married to a man who had another wife in Ispahan. She became the mother of three children,—a son and two daughters—and afterwards went with her husband to Ispahan. Here he died, and she was left a stranger in a strange land. She wept until she became almost blind, then put some medicine in her eyes which nearly ruined them. Some one told her of a wonderful physician who had lately come to Ispahan, who could without fail cure her eyes. She sent for him. He was Moosa the Jew. He cured her eyes. He saw that she was refined and intelligent, and he loved her. He said to himself, "If I must marry a Mohammedan woman this one will suit me." His love was reciprocated, and they were married. Still he remained firm in his religion; but he feared to tell her that he was not a Mohammedan. He would lock himself in his room to read the law and the prophets, and say his prayers. He would go away and remain all day Saturday, to avoid doing any work on that day. Finally she said to him, "Why do you hide from me? I am not your enemy; I love you; your religion shall be my religion." Then he trusted her, and she was true to him. In the course of time her son died, and she wept again until she became blind, and this time incurably so.

One day Mr. Bruce, the English missionary in Ispahan, wishing some writing done, Moosa was brought to him. Mr. Bruce soon discovered that he was a Jew, and well versed in the Scriptures. He reasoned with him, and gradually Moosa's eyes were opened, and he saw his errors and the truth as contained in the Old Testament, and he accepted the Messiah. But his belief was yet of the mind, and not of the heart. About this time his master, the Persian prince, died, and he was thrown out of employment. Balla Hanum's heart yearned for the home of her childhood, and for her

friends and relatives there, and Moosa, ever kind and indulgent, came with her to Tabriz. He immediately sought the missionary, but was warned against him; and after two or three times his visits were discontinued. Two years ago Mattias, a converted Armenian, a prominent member of the church, an earnest Christian, and now an elder, met him on the street, and in talking with him learned that he professed to be a Christian. "Why do you not come to our meetings?" said Mattias. Moosa replied, "I read my Bible and say my prayers at home; is not that enough?" Mattias persuaded him to attend the meetings, and he soon learned that he was not yet a Christian. But he sought and found the Saviour. He was baptized and received into the church. Balla Hanum soon followed him. She is a sweet and lovely Christian woman. One of her daughters is married; the other, a widow, lives at home; and there are now two others, a son and a daughter, bright and promising children. They are an interesting family; and the father and mother are training up their children in the fear of the Lord. Their home is a lovely place to visit, and I always feel when there that I get good rather than do good. The other day Balla Hanum spoke of how she mourned that her eyes could not see. I reminded her that if indeed she was blind physically her eyes of faith had been opened, and she was not blind spiritually. "Oh yes," she said, "that is what *he* tells me," and her face beamed with a joyful light. Won't you read this story to the dear ladies in Room 48, for I am sure it will interest them to hear how wonderfully the Lord has led these two by His providence, until they have both found the Saviour, and are now living such pure and lovely Christian lives.

A REMARKABLE VOYAGE.

"The isles shall wait for His law."

About twenty years ago a party of natives from one of the Christian South Sea islands, in attempting to reach an island thirty miles distant from their home, were lost at sea. For eight weeks they floated in their leaky canoe, until they almost perished from exhaustion and lack of food. During the whole voyage they had worship regularly morning and evening and had kept up hope and courage; but now only half a cocoanut remained, and they felt that their doom was sealed, when suddenly they sighted an island, and about midnight their canoe grounded on one of the Elliee group, 1500 miles from their starting point. In return for the kindness shown to them by the natives, Elekana, one of the party, who was a deacon, set to work to instruct them in the knowledge of the true God. He learned the remarkable fact that some time before the people had burned their idols and ceased to be idolaters; hence he

found them in a prepared state. They showed a great desire and aptitude to learn, and applied themselves with the utmost diligence while he remained among them; and they consented to his leaving them after four months only on condition that he should go to Samoa and return to them with a teacher. He promised that he would surely do so if God should spare his life and furnish him with the opportunity of returning. Four years passed before he was able to fulfill his promise; then, with the Rev. Dr. Murray and two native teachers and their wives from the Samoan group, 600 miles distant, Elekana sailed in a trading vessel for the scene of his shipwreck. Nukulaelae is the largest of a group of nine islets dotted over a wide coral-reef of an oblong shape, inside of which is a beautiful lagoon. Most of these are covered with cocoanut groves, and are charming little spots. The people were delighted to see their old friend Elekana, gave the party a hearty welcome, and begged for a teacher to be left with them, which was done, and the missionary party proceeded to the next group of islands, sixty miles distant. Here, strange to say, the same state of things was discovered which Elekana had found at Nukulaelae. They had destroyed their idols and begun to *feel* after the true God about the same time as their neighbors. All that could be learned about it was that the master of a trading vessel from Sydney had told them of the true God and advised them to turn from idolatry and worship Him. The first words of the chief to Dr. Murray were striking: "We are all in darkness here, and are just waiting for some one to teach us." The people set to work at once to learn to read, and during the two days the party remained about seventeen had mastered the alphabet. A teacher and his wife were left with them, and in two weeks between twenty and thirty were able to read a little.

At the next group of islands the visitors also received a warm welcome. Here, too, the people had destroyed their idols, and for years had been feeling after God and worshipping Him according to their little light. They had built a large chapel, and Sabbath after Sabbath were accustomed to meet in it and hold a sort of service. Over a platform was suspended an English Bible carefully wrapped in cotton cloth, and before it they chanted one of three hymns taught them by some visitor. One of them was the strangely inappropriate hymn, "When I can read my title clear," and a second was in the Hawaiian language, both alike unintelligible to the poor people. Here Elekana was left, and Dr. Murray proceeded to the next island, where the people, as in the others, had destroyed their idols, renounced paganism, and were observing the Sabbath after a fashion. There was no teacher to leave here, but the promise to send one was soon after redeemed. On approaching

the fifth and last group visited, canoes met the ship, and the first words were, "Is this the ship with the missionaries?" A report had, by some means, preceded them, and the people were full of the idea. For about five years they had been worshippers of the true God according to their measure of light, and were waiting and longing for some one to instruct them fully in the knowledge of divine things. To his most thrilling narrative, which we have thus condensed, Dr. Murray adds these words: "So ended this remarkable voyage. Island after island we had found prepared to our hand; doors wide open; people waiting to welcome us, as if they already knew the preciousness of the treasure which we bore. . . . No weary night of toil had gone before, and yet the day had dawned; the night of heathenism was passed, and the first rays of the Sun of righteousness had appeared."

One of the brightest pages in all the records of mission work is the subsequent history of the churches planted upon these coral islands. For true missionary spirit and self-sacrificing liberality, we do not know of any church in our Christian land that can compare with these, so lately redeemed from darkest heathenism.—See *Polynesia and New Guinea.*

A SINGING BOY IN SPAIN.

A MISSIONARY was seated at his writing table, when a sweet child's voice singing in the street attracted him. Looking out, he perceived that it was the little son of a blind man asking charity. The song was the common one of Moorish melancholy and many quavers, but he was so interested, though full of work, that he sent his assistant down to ask him to come up stairs, as he would like to speak to him. A very neatly-dressed boy he was; and, after finding that he could read, the missionary gave him a Gospel and some tracts, among which were "The Old, Old Story" and some sacred songs, as the Spaniards love poetry. He also invited him to attend the Sunday-school; and he returned to his father to ask his consent, as well as to show him the books. When they had closely examined several, he heard the father say of "I'm a Pilgrim, I'm a Stranger," with an eye to business, "That will be a fine thing for us—something new for the street that will take." Think of filling the ears of Spaniards with such songs! "Let me make the songs, and I care not who makes the laws," will apply even to this morally-degraded people. L. G. SANFORD.

ONE of the hopeful signs of the recent evangelical movements in France is the formation of Protestant schools for the children of the converts.

For the Young People.

STIRRING UP THE GIFTS.

One Sabbath a minister preached from the words, "Stir up the gift of God which is in thee" (2 Timothy i. 6); and after a brief explanation of the import of the words as they were originally spoken, made use of them to deliver a forcible and pointed discourse concerning the duty of all persons to make the most of their talents in God's service.

The next day several ladies of the congregation happening to meet at Mrs. Lyle's, they fell to talking about the sermon, which had rather stirred *them* up. Very likely this is what the minister expected, or, at least, hoped for.

"Well," said Mrs. McKinlay, "I don't know that I have any gifts to stir up."

"You wouldn't like any one else to say that," remarked sharp Minnie Lyle.

Mrs. McKinlay laughed good-naturedly. "No, I don't suppose I should; but what I mean is, that though I may have a kind of a *knack* about some things, I have no decided talents—nothing you could call a *gift*."

"But your kind of a knack is the very thing," exclaimed Miss Lansing eagerly. "You know Dr. —— said in his sermon that *all* endowments and qualities of every kind which God bestows upon us are gifts. Personal attractiveness, graces of body or mind, acquisitions of wealth, knowledge, or skill, places of power and influence, he regarded as gifts which we are to use for God's glory."

"That is all very true," said Mrs. Lyle. "But we may have some of these gifts and yet they may not be available; for some reason or other we may not be able to make use of them."

"That is exactly where part of the stirring up comes in," replied Miss Lansing. "We must *make* them available. We must shape them so that they will fit in where they are needed. I will read you something else the doctor said, for I took some notes. He said, 'It is necessary also that we *develop* our gifts. All the forces with which God endows Christian life are susceptible of growth, culture, enlargement.' Then again: 'To stir up the gift which is in thee is to obtain all information, obey all rules, improve all opportunities, acquire all arts, do all work, lay hold of all advantages and facilities by which your own life may be made happier and stronger and your efforts for the world more successful.'"

"Oh yes," said Mrs. Lyle, "it's very easy to stand up in the pulpit and say all that, but it isn't so easy to put it into practice."

"I don't know about that," said Bessie Lansing. "When one

is very much interested in anything, it is wonderful how all the energies of one's body and soul are brought to bear on that object."

"I suppose, Miss Bessie, you think gifts and everything else ought to be stirred up in behalf of foreign missions—that's your hobby," said Mrs. Lyle.

"Yes," answered Bessie, brightly; "and I don't know of any gift which cannot be turned to some account in that work. It takes in everything."

"Now, I'm sure," said Miss Dawes, "there's nothing *I* can do. Foreign missions is not in my line at all. I *can* take an interest in Dorcas societies and ward committees, but the other is so far away."

"Far away!" exclaimed Bessie, with shining eyes. "Far away! when people in Philadelphia, Chicago, and Omaha, and people in Tokio, Allahabad, and Corisco are pouring out their hearts in letters to each other; when our sons and daughters, our brothers and sisters and dearest friends, are preaching and teaching in all parts of the world; when workers at home and workers abroad are always praying for each other! It isn't far away! It's the very nearest thing!"

"Well," said Miss Dawes, breaking the short silence which followed what Bessie had said, "I should like to help in the work if I felt there was anything I could do."

"I'll tell you," said Bessie; "just go to a good presbyterial meeting, or a meeting of some wide-awake auxiliary, and get stirred up yourself. Then you'll soon begin to search around for gifts, and you'll find them."

"Tell me one," laughed Miss Dawes.

"I have heard that you write the most delicious little notes to your friends."

"Why no, indeed!" disclaimed Miss Dawes, yet blushing with pleasure; "and even if I do—if people think so—how is that going to help on the missionary cause?"

"Easily enough. You can in that way interest people in the work. Tell them about *such* a good meeting; then the next time they will want to go, and then they will want to do. The thing is to give them a start. Laura Forbes told me it was because of a spicy little note she received from you, telling about Prof. Widner's lectures on Rome, that she was induced to attend them, and became so interested that now she is deep in the study of ancient history—much better for her than reading so many novels."

"I'm glad you told me that," Miss Dawes said, looking pleased; and the little Machiavellian Bessie felt sure she had touched the right spring.

"Bessie and I were just saying the other day," remarked Miss

Lansing, "that many things ladies do now can be turned to such good account in missionary work. For instance, many ladies are studying elocution—having their voices trained, and becoming good readers. Now, when so much of the interest in the work is created and kept up by means of the various meetings which are held, this kind of training comes in very good place. Then music is such an important feature, and in every little circle there are ladies who can sing and play and know how to select appropriate music. There are ladies, too, who have great gifts in the way of organizing and directing, so, other things being equal, they are the very ones to have charge of bands and circles."

"Yes," said Mrs. Lyle, "it's a very good work, and I hope you young people will do all you can; but I can hardly be expected to take much part. When a woman gets to be forty-five or fifty she naturally feels like leaving all such things to her daughters."

"I do not feel so," remarked Mrs. Reid, who, in her quiet way, was a devoted "foreign worker;" "I want to do something myself—and forty-five or fifty is too soon to retire. One may look forward to twenty or thirty years more of life, and what wonderful years the next twenty or thirty are going to be in mission work! I shouldn't want to be left out."

"Nor I," burst in Bessie, half crying; "just when everything is coming true, too!"

"Coming true?" questioned one of the ladies.

"Well, being fulfilled. When deserts are blossoming like the rose, and nations are being born in a day, and the knowledge of the Lord is spreading and spreading! It's just sublime to be allowed to help a little!"

"I dare say it would spread a great deal faster if we all had your enthusiasm," said Mrs. Lyle with a half sigh.

"It's one of my gifts. I don't hesitate to claim it; and I'm going to keep stirring it up all the time."

"My particular gift is fancy work," said Minnie. "Does that come in in foreign missions, Bessie?"

"Comes in splendidly. You can make some money that way."

"Not very much," said Minnie, with a slight shrug.

"You hardly expect a woman who is shut up in the house most of the time, taking care of five small children, to do anything in your favorite work," said Mrs. McKinlay.

"She can train up all the five small children to be missionaries."

"Oh, no; not that!" said Mrs. McKinlay, shuddering.

"I declare, Bessie, I never saw such a girl in my life!" exclaimed Minnie. "I believe, if a woman was bound hand and foot and chained to a dungeon floor, you would think she could do something for missions."

"She could pray," answered Bessie, softly. "'Thy kingdom come' can be heard from the lowest depths of the darkest dungeon."

PHILADELPHIA, PA. EMMA L. BURNETT.

MY OFFERING.

WITH fluttering heart and quivering hand,
I brought my little gift, and laid
It down upon God's holy altar.
I had so prayed, that, touched by His
Almighty hand—His dear pierced hand—
It might become a holy thing
Meet for His service. And now I
Watched for that dear hand to take it up.
My little faith would scarce believe
That His omniscient eye would
Notice take of gift so small, so
Mean, as mine. When lo! it was
Returned so changed, so beautified,
I clasped it to my heart with tears
Of joy. It came so multiplied,
So radiant with His love, I smiled
That I should have withheld it from
His hand so long. The gift was *naught*,
But God's dear hand upon the gift was *all*.

FRANC.

Cheering Words from the King.

"YE are My witnesses, saith the Lord." . . . "Fear ye not, neither be afraid—ye are even My witnesses." Isa. xliii. 10 and xliv. 8.

"Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Josh. i. 9.

"God is our refuge and strength, A VERY PRESENT HELP in trouble." Psalm xlvi. 1.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. li. 10.

"Fear not, I am thy shield, and thy exceeding great reward." Gen. xv. 1.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. xiv. 8.

"Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. xxix. 5.

At Home.

USE BOTH OARS.

THERE is no injunction of the apostle Paul which needs to be oftener repeated, or more seriously pondered, than his "Pray without ceasing." So prone is poor humanity to trust to its own strength and attainments, that its grasp of the Father's hand is too apt to relax whenever His help and protection are not *seen* to be indispensable. Not only in our daily life, but in our life work, do we need to look up constantly for direction and sympathy. This must be borne with us, in implicit, child-like trust, as we hold unceasing intercourse with our Master. And here lies the secret of success. If our whole being be so permeated with love to Christ that we feel His presence with us at all times, the work which He has for us to do will follow as a matter of course. We cannot behold Him as the "One altogether lovely" without asking, "Lord, what wilt thou have me to do?" Then, when the answer comes—perhaps in the form of a work for which we feel utterly incompetent—we are ready to attempt it in His strength alone. Then we can grasp with one hand the oar of prayer, while the other is prepared to take up the oar of labor. The current may be strong, and the goal seem far away, but there is One with us who is all-powerful, ready to infuse strength into both arms, and we cannot but advance.

But what if our communion with the Master grow less constant, our arm become weakened, and the oar of prayer fail to keep stroke with that of labor? The work goes on perhaps, but to what purpose? Our boat impelled by one oar moves round and round over the same spot, drifting backward, it may be, instead of advancing. Is this the case in your missionary work, dear reader? If so, take up the other oar, and may God speed you in your efforts for Him! And how can we hope that the means for carrying on our mission work may be promptly and cheerfully supplied? *In answer to our prayers.* The hearts of all are "in the hand of the Lord as the rivers of water;" He can turn them "whithersoever He will." He can incline His own to give of their time and talents and substance more liberally than ever before; and He can open the hearts of the heathen to receive the Saviour. Having then this marvellous power to "move the Arm that moves the world," can we relinquish it with indifference, as Esau did his birthright? Can we lay it aside for a time while a single soul remains unsaved? Surely we cannot and be guiltless. There is need of redoubled effort in our work, but there is greater need that we "*pray without ceasing*"!

PLEASURES OF WORK.

EXTRACTS FROM LETTERS, HOME AND FOREIGN.

"EVERYTHING done and said at the Annual Meeting is discussed in our little mission-circle here, and we linger over the speeches and the resolutions with a tenderness that can be only understood by people who have known what it is to be home-sick. It is joyful to be here, but it is exile from home and friends, and I am wont to say, 'I wish that I could have been there,' when I read of the meetings at home. But the thought of that grand army of brave women who work and pray, pray for us with the many petitions that they send up to the Father, invigorates me; it strengthens and tones up my spiritual life just as a cool sea breeze does my physical life, when I am hot and tired and withered by the sun."

"I have frequently seen articles in *Woman's Work for Woman*, requesting the sisters at home to write to those in the missionary fields. I have no acquaintances there, but sometimes feel as though I would like to write to some one if I could give any help or encouragement. Is it wrong for me to wish to? and if not, do you know of any one who would be likely to care for 'home letters' from strangers?"

"I sometimes think we are on the eve of a glorious display of divine power. You know there is a verse in the Bible where it says, 'Thy people shall be willing in the day of thy power,' and there is certainly a disposition on the part of the women of our land to work as never before, and I am satisfied this power is divine and will bring glorious results because it is born of God."

"I am delighted to know that I may have the scholarship, and accept it thankfully and gladly. I desire that the same money shall pay for a life-membership for our treasurer. I have in my jewel case a golden eagle which I might let fly to headquarters at once, but suppose the money should be sent through her hands, and wishing to make it a surprise to her, I thought I would detain this fellow till I can send a companion and another little one with him. Will that be right? You may laugh if you will at my childishness in this matter (I am laughing myself), but as I was not taught when a child the blessedness of giving *in this way*, I am bound not to be cheated out of a child's delight, but will indulge it even now, though 'full forty years old.'

"Thank you for that prayer for the women of our church, 'That the talents and wealth and time and service of each may be fully consecrated to the Master, and to this grand and good cause.' That shall be my prayer and my aim. Oh, if these 'careless daughters' but knew what they were missing! I am sure that I derive more

pleasure from the bestowal of one-tenth in this way than from the spending of the other nine."

"When we broke up housekeeping in May, I thought I would hand my old copies of *Woman's Work for Woman* and *Children's Work for Children* around among our church members, and see if they could not do a little silent work for me; the result is in the subscriptions I am sending you from time to time. I pray that more may respond in the same way."

VICTORY IS WITH THE LORD.

THE promise of Christ's presence with His disciples to the end of the world had but one condition, that they should go into the world and preach the gospel to every creature. The Church, still far behind its duty and privilege in this regard, has yet within the few last years roused itself as never before, to perform the conditions imposed by its Lord.

The personal experience of devoted workers for Christ is a realization in their own hearts that the Master has been true to His promise. Christ has been with them in a far different sense from that in which He has been with those who have not heeded His command and who have been indifferent to His promise. Like the beloved Revelator, they have heard the voice from heaven saying, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God;" and here and now, before entering into the gates of pearl and walking the golden streets, they have had a foretaste of the bliss of heaven. It is for us individually to enter in and possess this joy. The signs of the times, providential movements and spiritual manifestations alike indicate that the world is rapidly to be brought under the subjection of Christ. The triumphal chariot of the Great Conqueror of the nations is advancing into all lands, and a part, at least, of "the sacramental host of God's elect" have enlisted for the war, and, equipped for the service, are marching under the orders of the Captain of Salvation.

But it seems as if God has said to the Christian Church of to-day as He said to Gideon at the well of Harod: "The people that are with thee are too many for me to give the Midianites unto their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me Now, therefore, go to, proclaim in the ears of the people saying, Whosoever is fearful and afraid let him return and depart early from Mount Gilead." We know the sequel of the history in the case of Gideon's army. Of 32,000 only 10,000 remained to fight, and of these only 300 were found worthy

to engage with the enemy. By these with the watchword, "The sword of the Lord and of Gideon," the enemy was put to flight and the unequal battle won.

And now, God's Church will surely conquer. The word has gone forth that the kingdoms shall be won for Christ. We may join the valiant band of conquering heroes, or we may retire from the field. There are no conscripts in Christ's army; it is composed entirely of volunteers. The question with each of us is, Shall we go forward with the conquering army to glorious victory and everlasting renown, or remain only idle spectators of the battle? The question comes to us as one of privilege even more than of duty. It is only the victors who shall wear the crowns and bear the palms. Where, my sisters, in this spiritual campaign shall we be found?

S. W. W.

THE PROSPERITY OF THE KING.

"A King shall reign and prosper."

If we are really interested, heart and soul, in a person, how delighted we are to have positive assurance of his prosperity, and how extremely interested and pleased we feel at hearing anything about it! Is not this a test of our love to our King? Are we both interested and happy in the short, grand, positive words which are given us about His certain prosperity? If so, the pulse of our gladness is beating true to the very heart of God, for "Jehovah hath pleasure in the prosperity of His servant."

His prosperity is both absolute and increasing. Even now, "Thy wisdom and prosperity exceedeth the fame that I heard." If we could get one glimpse of our King in His present glory and joy, how we who love Him would rejoice for Him and with Him! And if we could get one great view of the wide but hidden prosperity of His kingdom *at this moment*, where would be our discouragement and faint-heartedness!

Suppose we could see how His work is going on in every soul that He has redeemed out of every kindred and tongue all over the world, with the same distinctness with which we see it in the last trophy of His grace for which we have been praising Him, would it not be a revelation of entirely overwhelming joy?

Many Christians nowadays are foregoing an immense amount of cheer, because they do not take the trouble to inquire, or read, or go where they can hear about the present prosperity of His kingdom. Those who do not care much can hardly be loving much or helping much.

But we *do* care about it; and so how jubilantly the promises of His *increasing* prosperity ring out to *us!* "He *must* increase."

"He *must* reign, until He hath put all enemies under His feet." "Of the increase of His government and peace there shall be *no* end." All our natural delight in progress finds satisfaction here—no stagnation, no reaching a dead level; we are on an ever-winning side, bound up with an ever-progressing cause.

A typical light on this point flashes from the story of David. He "went on and grew great," or, as the margin has it, "going and growing;" which we cannot forbear connecting with the promise to ourselves, "Ye shall *go* forth and *grow* up." And then we are told that he "waxed greater and greater" (margin, "went on going and *increasing*").

But we must not be merely on-lookers. Let us see to it, first, that there be increasing prosperity in His kingdom in our hearts. Pray that He may not only reign but prosper in that domain.

And next, let us see to it that we are doing all we can to further His prosperity all around us. Translate our daily prayer, "Thy kingdom come," into daily, burning, glowing action for its prosperity.—*Frances Ridley Havergal, in "My King."*

WOMEN OF JERUSALEM.

"The Living Water I will give to thee;"—
How sweetly still the words come back to me!
I heard them uttered in a crowded street,
When I was weary of the noontide heat,
And wearier yet of that great load of care
Which I, a lonely woman, had to bear;
A sudden yearning thrilled me, and I came
Nearer the throng to learn the speaker's name.

He was not beautiful, nor grand of mien,
And yet methought that I had never seen
A look so tender—so divinely sweet;
All unawares my heart began to beat
With newborn hope, the sorrows of the past
Faded from sight, and gladness dawned at last,
For in that moment I began to see
What this strange life of ours is meant to be.

He spoke of Living Water, and at first
I knew not that He meant the spirit's thirst
That could be quenched alone by streams divine;
But slowly to this eager heart of mine
Came the sweet knowledge:—crystal draughts may flow
From wells our fathers dug long years ago,
But One, and only One, has power to give
The living tide by which the soul can live.

—*Arthur Clive, in the Sunday Magazine.*

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

HINDU HOUSEHOLDS, by William Knighton. *The Fortnightly Review*, June, 1881.

JAPANESE SHRINES AND PILGRIMAGES, second article, by William G. Dixon. *The Catholic Presbyterian*, June, 1881.

CREMATION OF THE QUEEN OF SIAM, by Rev. N. A. McDonald. *Illustrated Christian Weekly*, July 9, 1881.

THE CHINESE IN CALIFORNIA, by E. H. Showing how the bones of the dead are returned to China. *The Interior*, July 7, 1881.

SOUTH AMERICA. Presbyterian Missions in Brazil, Colombia and Chili. *Presbyterian Journal*, July 21, 1881. The monthly missionary articles by H. M. J. that have appeared in this paper during the past year are of permanent value.

ARE INDIAN MISSIONS A FAILURE? by Rev. J. E. Scott, Sectapore, Oude, India. *The Methodist Quarterly*, July, 1881.

THAKOMBAU, CANNIBAL AND CHRISTIAN, by Rev. John Armitage, New Zealand. *The Methodist Quarterly*, July, 1881.

A MISSIONARY HERO. A sketch of the life of Samuel Marsden, "the apostle of New Zealand." *Sunday Magazine*, August, 1881.

IROQUOIS INDIANS IN CANADA. A brief account of the Six Nations, and the condition of those in Canada as compared with Indians in the United States. *Sunday Magazine*, August, 1881.

JAPAN. The country, government, religion and customs, the names of missionaries, and statistics of the different societies. *The Gospel in All Lands*, July, 1881. REV. A. B. ROBINSON.

PERRYSBURG, O.

THE twelfth annual Report of the Woman's Foreign Missionary Society of the M. E. Church is a very encouraging one. The receipts were $107,932.45, an increase of more than $31,000 over the previous year. "More large sums in the form of gifts and bequests have come into the treasury this year than hitherto."

WE are all apt to assign to the Kaffirs some of the most repulsive attributes; but news comes to us that the continued and noble efforts of a Lutheran missionary have resulted in the establishment of a colony of Kaffir Christians at Middleburg, in the Transvaal. A handsome church, built of brick by the converts, now affords accommodation to 1500 worshippers. Not only that, but a series of workshops have been erected.—*The Friend of Missions.*

BOOK NOTICES.

MISSIONARY PAPERS. By John C. Lowrie. New York: Robert Carter and Brothers.

Those who are sufficiently interested in the subject of foreign missions to have studied its various phases and watched its onward progress, will welcome this volume from the pen of the senior Secretary of our Board of Foreign Missions. It comes freighted with thoughts resulting from a long experience in the work in its two departments, the foreign as well as the home. The difficult problems connected with foreign missions, and points which are often misunderstood, are considered more or less at length. The paper on the "Children of Missionaries" is perhaps as exhaustive as any other, and is written with a depth of feeling which cannot but find an echo in the heart of the reader. Certainly no mother can read it without feeling more tenderly for the children of missionaries who are in this country. "Our Indian Affairs" is another subject of special interest at this time, and the paper on that topic is well worth reading. "The Administrative Work of Missions," with the "Supervision of Foreign Missions," and some other papers, give clearly the practical working of the Board.

There are eighty-five papers in all, forming an octavo book of 422 pages, which would be a valuable addition to the library of every auxiliary society.

MISSIONARY SKETCHES. By S. F. Smith, D.D. Boston: W. J. Corthell, Baptist Mission Rooms.

These "Sketches" give a concise history of the work of the American Baptist Missionary Union, beginning with Burmah, where so much noble service has been performed. The book takes us back to the year 1812, when "five young men were ordained to the work of the ministry at the Tabernacle Church, Salem, Mass. These were the first missionaries from America to the heathen, the seed of those countless blessings which have enriched both earth and heaven." And the state of feeling which then existed in regard to foreign missions is placed before us in a single paragraph: "One of these brethren, to use his own words, took the back streets and lanes on his way to the ship, in the gray of the February morning, to avoid the gibes and jests of those who made fun of the Quixotic undertaking." One of the five young men was Adoniram Judson, whose life and labors are so familiar to Presbyterians. This account of the long, trying years of foundation work in the midst of many privations, the gradual growth of the missions under faithful, prayerful, persevering effort, the wonderful fruits of these labors among the Teloogoos and other heathen tribes, forms a record full of interest and inspiration for all Christians.

PROTESTANT FOREIGN MISSIONS. By Theodore Christlieb, D.D., Ph.D. Boston: Congregational Publishing Society. 364 pp.

We have already called the attention of our readers to this admirable "survey" of the present state of Protestant missions, but gladly refer to it again. Those who are in search of exact and reliable information on this subject will find here a mine of wealth which it would take a long time to gather from other sources. The principal divisions of the book are: "Past and Present," "The Missionary Agencies of the Mother Church—The Church at Home and its Missionary Efforts," "Work among the Heathen—Arrangement of Materials," "The Work among Civilized Peoples." and "One or two Hints and Wishes with regard to the Duties and Aims of the Immediate Future."

MISS M. J. Agnew, Greencastle, Pa., has prepared an attractive pamphlet for the use of her Mission Band, which contains a programme for each of the twelve meetings of the year. Believing it may be helpful to many engaged in similar work, she has consented to sell copies at the rate of 12 cents each, or $1 20 per dozen. Address as above.

THE third series of the *Monthly Letter*, published by the Woman's Foreign Missionary Organizations of the Presbyterian Church, will begin with October. Price, 25 cents a year; 5 copies, 75 cents; 10 copies, $1. Send subscriptions to Mrs. J. L. Graham, 23 Centre Street, New York.

W. F. M. S. of the Presbyterian Church.

Subject for Prayer-meeting, 1334 *Chestnut Street, Philadelphia, Sept.* 20.—For a continual supply of the spirit of missions, which is the Spirit of Christ. "But my God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. iv. 19.)

NEW AUXILIARIES.

Washington Pres., Burgettstown, Pa.

BANDS.

Burgettstown, Pa., Golden Chain, Y. P. B.
Daretown, N. J., Y. P. Branch.
Dayton, O., Mem. Ch., Memorial.
Doylestown, Pa., Andrews.
Lebanon, Pa., Y. P. Society.
Middletown, Del., Alexandria.

NEW LIFE MEMBERS.

Barber, Miss Clara
Bostwick, Mrs. L. C.
Field, Miss Lucy
Manning, Mrs. Abraham
Means, Mrs. Mary J.
Myers, Mrs. Barbara
Nelson, Miss Mary
Scott, Mrs. J. L.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

BUTLER.—Fairview Aux., $37 28, Band, $25 12 ($62 40); Martinsburg Aux., $10; Plain Grove, Band, $8; Pleasant Valley Aux., $19; Sunbury Aux., $13 72, Circle, $27 50 ($41 22); Unionville Aux., $12 50, . $153 12

CARLISLE.—Carlisle 2d Aux., sch. bld'g Mexico, $1; Chambersburg, Falling Spring Ch., Miss'y Africa, $5 75; Gettysburg S. S., Miss'y Syria, $26 21; Harrisburg, Market Sq. Aux. ($42 for Miss'y Africa), $62; Newville Aux., Miss'y Africa, $25; Paxton Aux., for same, $18, . . . 137 96

CHESTER.—Oxford Aux., sch. bld'g Mexico, . . . 10 00

CHILLICOTHE. — Bloomsburg Aux., $10; Chillicothe 1st, $40; 3d, $5 25; Hillsboro', $18 50; Marshall, $2 98; Mt. Pleasant, $3 85; New Market, $2; North Fork, $12 20; Pisgah, $12 25; Wilkesville, $12; all for Miss'y Bogota, . . . 119 30

CINCINNATI.—5th Ch., Mrs. R. Brown, sch. Saharanpur, $50; Mt. Auburn Aux. (of which $25 from Mrs. Stewart for Med. Miss. Fund), $129, Willing Workers, Miss'y Wewoka, $75 ($204); 6th Ch. Aux., $8; Walnut Hills 1st Aux., $51 25, . 363 25

CLARION.—Sligo Aux., B. R. Chimch and 3 L. Ms. . 75 00

COLUMBUS.—Columbus 1st Aux., Miss'y Syria, $100; 2d Ch. Aux., for same, $22 55; London, Finley Bd., sch. India, $12 50; Mifflin Aux., Miss'y Syria, $20 50; Lower Liberty Aux., zenana visitor, India, $13, . . $168 55

DAYTON.—Bellbrook Aux., $4 70; Dayton 1st, Merry Workers, sch. bld'g Mexico, $40; 3d St. Ch., Y. L. B., sch. Hangchow, $75, sch. bld'g Mexico, $25 ($100); Oxford, Howard Bd., for same, $5; Fem. Col., Soc. of Inquiry, $26; Piqua Aux., sch. bld'g Mexico, $15; Springfield 1st Aux., sch. bld'g Mexico, $25, sch'ps training sch. Canton, $50 ($75); 2d Ch. Aux., 2 sch'ps Saharanpur, $20, S. S. sch. bld'g Mexico, $25, Pleasure and Profit Bd., for same, $10, Mrs. Dooley's Bd., towards sup. of day sch. Canton, $15 ($70); Troy Aux., sch'p Mexico, $50, sch. bld'g, $25, Y. P. M. Soc., for same, $10, for Canton sch., $18 75 ($103 75); Xenia, Y. L. B., sch. bld'g Mexico, $20; Col. Pres. Soc., for same, $2 65, . 462 10

ELIZABETH. — Elizabeth 1st, Mary Morrison Bd. and Cheerful Givers, sch'p Bangkok and sch. bld'g Mexico, $76 50; 3d Ch. Willing Workers, sch'p Tokio, $30; Lamington Aux., Miss'y Africa, $43 20; Plainfield Aux., Miss'y Brazil, $112 62; Summit, Central Aux., sch'p Dehra, $30, 292 32

ERIE.—Girard Aux., $13 20; Tidioute Aux., $11, . . 24 20

HUNTINGDON. — Altoona 1st Aux., $20; Birmingham Aux., $12; Hollidaysburg,

Band of Hope, $15, Willing Workers, $23 ($38); Huntingdon Aux., $50, Lilies of the Valley, $7 41 ($57 41); Pine Grove Aux., $30; Spruce Creek Aux., $185 73; Upper Tuscarora, $9 37; for missionaries, . . $352 51

JERSEY CITY.—Bergen 1st, Steady Gleaners, sch. Sao Paulo, $60; Englewood Aux., Bancho sch. Japan, $40; Tenafly, Y. L. Soc., sch. bld'g Mexico, $58 60, 158 60

KITTANNING.—Appleby Manor Aux., sch. Saharanpur, $30; Clarksburg Aux., sch'p Kolapoor, $25; Glade Run Aux., $12; Rural Valley Aux., for Miss'y Lodiana, $15, Rural Workers, $5 ($20), ... 87 00

LACKAWANNA.—Athens Aux., sch'p Sidon, $12 50; Canton Aux., Miss'y Africa, $11 80; Carbondale, $7 50; Coalville, $5; Dickson, S. S. sch'p Allahabad, $5; East Canton, Bd., $5 83; Honesdale Aux., $41, Hopeful Workers, $5 ($46); Kingston Aux., $8; Langeliffe Aux., $24 55; Monroeton Aux., Miss'y Africa, $6 25; Nicholson Aux., $3 05; Plymouth Aux., $21 10; Scranton 1st Aux., $75; Shickshinny, S. S. Asso., sale of arbutus, $3; Troy Aux., Miss'y Africa, $28 07; West Pittston Aux., sch'p Beirut, $20; Wilkesbarre 1st, Miss'y Ratnagiri, $100; Pres. Soc. thank-off., sch. bld'g Mexico, add'l, $35, . 417 65

LEHIGH.—Allentown Aux., $18, Helpers, sch'p Futtehgurh, $26, Loring Circle, sch. bld'g Mexico, $15 ($59); Easton 1st Aux., sch. Bogota, $25; Hazleton Aux., sch'p Bangkok, $22 30; Mauch Chunk Aux., sch. Syria, $21 50, Little Workers for Jesus (sch'p Allahabad, $20), $50 ($71 50); Portland Aux., $6 77; Pottsville 2d Aux., $15 43; Reading 1st, sch. Syria, $33; Stroudsburg Aux., $7, ... $240 00

MAHONING.—New Lisbon Aux. (sch. Saharanpur, $50), $80; Youngstown 1st, sch. Mexico, $70 63, . . 150 63

MORRIS AND ORANGE.—Mendham 1st, sch. Syria, . . 25 80

NEWARK.—Bloomfield 1st Aux., for Miss'y and sch'ps Canton, $80: Caldwell Aux., B. R. Canton, $40; Hanover Aux., sch. Canton, $100; Montclair Aux., Miss'y California, $50; Newark 1st Aux., schs. Syria, $153 50, Stearns Mem. Bd., 2 sch'ps Sidon, $100 ($253 50); Central Ch. Aux., sch. Canton, $50; 3d Aux., Miss'y Canton, $67 75, S. S. Bd., day sch. near Canton, $140 ($207 75); S. Park Aux., Miss'y Canton, $54 54; High St. Aux. ($25 from Mrs. Wm. Rankin for L. M.), Miss'y Canton, $83 30; Roseville Aux., Miss'y Sidon, $85, Hattie Eddy Br., $30 ($110); $1034 09 less $48 50 Pres. exp., . 985 59

NEW BRUNSWICK.—Amwell 2d, Mt. Airy S. S. for Sao Paulo, $3 86; Lawrenceville, Gosman Bd., sch'p Benita, $20; Pennington Aux., zenana work Etawah, $18 57; Trenton 1st Aux., Miss'y Japan, $225; Prospect St. Aux., sch'ps Sao Paulo, $30, . . . 297 43

NEW CASTLE.—Glasgow Aux., $11 96, Kennedyville, $5 95 Salisbury, $15 50 ($33 41), for Miss'y Kolapoor; Middletown Aux., sch. bld'g Mexico, $60, . 93 41

NEWTON.—Asbury Aux., sch. Sao Paulo, $14 90; Blairstown Aux., nat. tea., Canton, $15, Mexico bld'g, $10, Gen. Fund, $5 ($30), . . 44 90

NORTH RIVER.—Poughkeepsie Aux., sch'p Oroomiah, . 35 00

NORTHUMBERLAND — Lycoming Aux., work Lahore, . 33 00

OTSEGO.—Cherry Valley Aux., $12; Delhi 1st, $35; Oneonta, $8 75, for Miss'y Chenanfoo, ... 55 75

PHILADELPHIA. — 10th Ch., Ladies, ... $16 00
PHILADELPHIA CENTRAL. — North Ch. S. S., Light Bearers, ... 10 00
PITTSBURGH AND ALLEGHENY COM.—Allegheny 1st Aux., Med. Miss. Fund, $100; 2d Aux., $13; Chartiers Aux., $13 65; Pittsburgh, Shadyside Aux., Miss'y Futtehgurh, $80 58, Y. L. B., sch'p Persia, $30 (S110 58); Raccoon Aux., for Petchaburi, $70; Y. L. Branch of P. and A. Com., for sch. bld'g Mexico, $385, ... 692 23
ROCHESTER.—Caledonia, Deacon J. D. McColl, for Nez Perces mission, . . . 200 00
SHENANGO.—New Castle 1st Aux., $32; Neshannock Aux., $15; Slippery Rock Aux., $15, ... 62 00
STEUBENVILLE.—Bethel Aux., 25 00
SYRACUSE. — Oswego 1st, sch'ps Sidon, . . . 50 00
WASHINGTON.—Bethlehem Aux, $10 20: Burgettstown Aux., Miss'y Syria, $25; Hookstown, $35; Lower Ten Mile, B. R. Canton, $25; Forks of Wheeling, Miss'y Tungchow, $17; Upper Buffalo, for same, $31 25; West Alexander, for same, $50; Washington 1st Aux., Miss'y Futtehgurh, $75, Medical Miss. Fund, $5, Harvest Band, 3 sch'ps Mynpurie, $25; June Rose Buds, 2 sch'ps Shanghai, $28 63, 3 S. S. Classes, for sch. Panalla, $30, Medical Miss. Fund, $39, Inf. Class, for work Petchaburi, $26 26, Fem. Sem., for Med. Miss. Fund, $16 ($244 89); Wheeling 1st Aux., Miss'y Siam, $57 50, sch. bld'g Mexico, $53 50, for sch'p Allahabad, in mem. Bessie Vance, $24 56, Mrs. J. N. Vance, Med. Miss. Fund, $100, Mrs. Oldham, for same, $3, Mrs. Barr, for same, $1 25 ($239 81); Wheeling 3d Aux., Miss'y Syria, $25, . . $703 15
WOOSTER.—Bellville Aux., work Chefoo, $20; Millersburg Aux., $15; Perrysville, $14 26, ... 49 26
ZANESVILLE. — Granville, Fem. College, sch'p Kolapoor, ... 30 00
LEGACIES. — Mrs. Elizabeth Brown, dec'd, Greencastle, Pa., $300; Miss Sylvina Bacon, dec'd, Kingston, Pa., $100; Interest on Lapsley Legacy, $50, . . . 450 00
MISCELLANEOUS.—Phila., M. F., sch. bld'g Mexico, $30; Mr. W. T. Ray, $10; F., $25; Romulus, N. Y., Miss S. Watson, sch. bld'g Mexico, $25; West Alexander, Pa., A., for Med. Miss. Fund, $15; Windham, Ohio, Buds of Promise, medical work Tungchow, $10; Sale of Leaflets, &c., $20 26, . 130 26

Total for July, 1881, . . $7,205 97
Previously acknowledged, . 6,976 72

Total from May 1, 1881 $14,182 69

The Band of Dewdrops, Newville, Pa., has sent a box of fancy articles to Mrs. De Heer, Benita.

August 1, 1881.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

W. F. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN SEPTEMBER.

Judges vii. 1–22. *Golden Text for the Month*—Eph. vi. 10.

NEW LIFE MEMBERS.

Miss Fannie M. Gilbert,
Mrs. Mary Hardy,
Mrs. W. R. Higgins,
Mrs. F. W. McCandlish,
Mrs. Lucy Porter.

NEW AUXILIARIES.

Allendale, Ill.
Florence, Wis.
New London, Iowa, Mission Band.

HONORARY MEMBER.

Mrs. M. J. Fisher, Trenton, Ill.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to July 20, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, $8; S. S., Laos boys' sch., $3 50; Bethel, sch'p Laos, $12 50: Carlinville, $10; Y. L. B., Miss Cole, $10; sal. Miss Calhoun, $5; Carlyle, $5; H. M., $5; Apple Blossoms, $23; H. M., $23; Jerseyville, B. R. Persia, $9 80; S. S., Laos boys' sch., $5; Apple Blossoms, sch'p, $18; C. Mai, $7 70; Plainview, $4; Trenton S. S., $3 40; Virden, $8; Waveland, $6, ... $148 70

BELLEFONTAINE. — Bellefontaine, $20; H. M., $10; Bucyrus, sal. Miss Hartwell, $6 25; Crestline, $4 45; H. M., $2 78; Galion, for Miss Hartwell's fence, *special*, $2 50; sal. Miss H., $11 32; Kenton, $17 05; Upper Sandusky, sal. Miss Hartwell, $9 40, . . . 83 75

BLOOMINGTON.—Gilman, . 10 00

CAIRO.—Tamaroa, . . 10 00

CHICAGO.—Austin, S. S., $5; Chicago, 2d, B. R. Ambala, $1; H. M., $1; Tabriz sch., $17 60; Bible Class, sch'p Baraka, $25; 3d, S. S., Laos boys' sch., $30; 4th, $30 50; Pioneers, Laos boys' sch., $35; Mr. Chas. How, $5; 6th, Y. L. M. S., sch'p, $14; Rio Claro, $15; S. S. M. S., sal. Miss Downs, $130 92; 8th, Armor Bearers, Africa, $5 20; Du Page, $10; Joliet, Central Ch., $44 72; Lake Forest, $13; Y. P. M. S., $15 30; Steady Streams, $6 38; Ferry Hall, Y. L. M. S., $99 21; Peotone, 1st, S. S., $8 50; Waukegan, Y. L. M. B., Syrian sch., $45; A friend for Persian Mt. schs., $5, . . $548 33

COLORADO.—Colorado Springs, S. S. M. S, $33 13; Denver, Central Ch., $25, . . 58 13

COUNCIL BLUFFS. — Bedford, sal. Miss Cochran, $2 50; Red Oak, $12 37; Corning, $12 50; Emerson, $4; Red Oak, $4; Villisca, $3; last three sal. Miss Cochran, . 38 37

DAYTON.—Oxford, W. F. Seminary M. S., . . . 47 60

DETROIT.—Detroit, Mrs. Geo. W. Hoffman, Hoffman Sch., India, ... 40 00

FREEPORT. — Freeport, 2d, Dec. off., $16 30; Ridgefield, $10; Willow Creek Ch., $27; Winnebago, $38 30, . 91 60

FORT WAYNE.—Elkhart, S. S. M. S., Mexico, $13 56; Fort Wayne, 1st and 3d, sal. Mrs. Farnham, $200; 3d, Lilies of the Valley, sch'p, C. Mai, $25; Goshen, sch'p, boys' sch. Persia, $3; sch'p, Shanghai, $10; Miss M. Campbell, $12, . . . 263 56

INDIANAPOLIS. — Acton, $11; Greenwood, $14 80; Indianapolis, 1st, S. S., $11 21; sal. Mrs. Van Hook, $100;

7th, $3; 11th, $2 50; Th. off., 60 cts., . . . $143 11
IOWA.—Kossuth, sal. Miss Cochran, $25; Little Reapers, Laos boys' sch., $12 50; Mediapolis, Futtehgurh sch., $30; sal. Miss Cochran, $2 15, . . . 69 65
IOWA CITY.—Davenport, 1st, sch'p, Gaboon, $12 50; Malcom, $4 05; four little girls, for rebuilding Tullahassee, *special*, $4 65, . . . 21 20
KALAMAZOO.—Paw Paw, Mission Circle, pupil Peking, . 25 00
LANSING.—Lansing, 1st, Laos sch., $10; North Lansing, Franklin St. S. S., sch'p, Gaboon, $15, . . . 25 00
LOGANSPORT.—Lake Prairie, $5 20; Laporte, sal. Mrs. Warren, $13 15; H. M., $6 15; Mission Band, sal. Mrs. Warren, $4; H. M., $4; Mite-box coll., $4; Walton, $9; Valparaiso, $25 20; Logansport, Tr. sch. Canton, $18 26, . . 88 96
MATTOON. — Charleston, $5; Mattoon, 35 cts.; Rev. Jas. L. McNair, $20; Morrisonville, sal. Miss Calhoun, $7 80; Paris, add. Th. off., $45, ... 78 15
MAUMEE. — Bowling Green, H. M., $25; Defiance, Willing Hearts, $27 91; Eagle Creek, $10; Mount Salem, $2; sal. Miss Fetter, $5; Pleasant Ridge, $14; Band, $7 50; S. Toledo, $12 37; Toledo, 1st, Mission Bd., sch'p, Bangkok, $30; W. Unity, sch'p, Tokio, $10; Little Workers, same, $2 50, 146 28
MONROE.—Adrian, sal. Mrs. McKee, $25; sal. Miss Patton, $6 75; Coldwater, Y. L. B. Class, same, $10; Tecumseh, sal. Mrs. McKee, $10, ... 51 75
NEBRASKA CITY.—Beatrice, . 25 00
NEOSHO. — Fort Scott, Mrs. Harriet Dilworth, . . 25 00
OMAHA.—Creston, . . 25 00
PEORIA. — Astoria, sal. Miss Hartwell, $3 15; Dunlap, sal. Mrs. Winn, $10; Delavan, $6 45; Green Valley, $6 25; Rural Gleaners, $6, both Laos sch'p; Ipava, sal. Mrs. Winn, $25; Lewistown, Ambala sch., $19 60; Peoria, 1st, $17 85; E. R. Edwards Band, B. R. Canton, $14 25; Little Lights, same, $2 75; 2d, $21 20; Light Bearers, $11; Salem, Mex. girls' sch., *special*, $10, ... $153 50
ROCK RIVER.—Sterling, sch'p Dehra, $15; Benita, $5; Norwood Ch., $3 17, . . 23 17
SAGINAW.—Bay City, Oroomiah girls' sch., $25; Flint, Y. L. M. B., $15; Lapier, $11; Mt. Pleasant, $5; Saginaw, $65; Vassar, $9, . 130 00
ST. PAUL.—Minneapolis, Andrew Ch., pupil San Francisco, ... 12 00
VINCENNES.—Evansville, Walnut St. Ch. M. Band, Oroomiah sch., $30; Gaboon sch., $5; Gosport, Bethany S. S. M. B., Tripoli sch., $3; Vincennes, $7, . . 45 00
WHITEWATER.—Greensburgh, S. S. sal. Mrs. Craig, . 29 28
WINONA.—Chatfield, General work in China, . . . 6 75
WISCONSIN RIVER.—Madison, $12; Verona, $5 35, . . 17 35
MISCELLANEOUS.—M. M., $3; Miss Nancy Thompson, $11; For Indians, $1 20; Societies—Stevens's Point, Wis., $1 30; Plainview, Ill., $1; Logansport, Ind., Broadway Ch., $1; Bedford, Iowa, $1; Corning, Iowa, $1; Emerson, Iowa, $1; Red Oak, Iowa, $1; Villisca, Iowa, $1 (S8 30), for publishing Report, . . . 23 50

Total for month, . . $2504 69
Previously acknowledged, . 1993 04

From April to July 20, . $4497 73

In July *Woman's Work*, the $20 50 and $5 credited to Crawfordsville, Ind., should have been Dayton.

CHICAGO, ILL., *July* 20, 1881.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.